



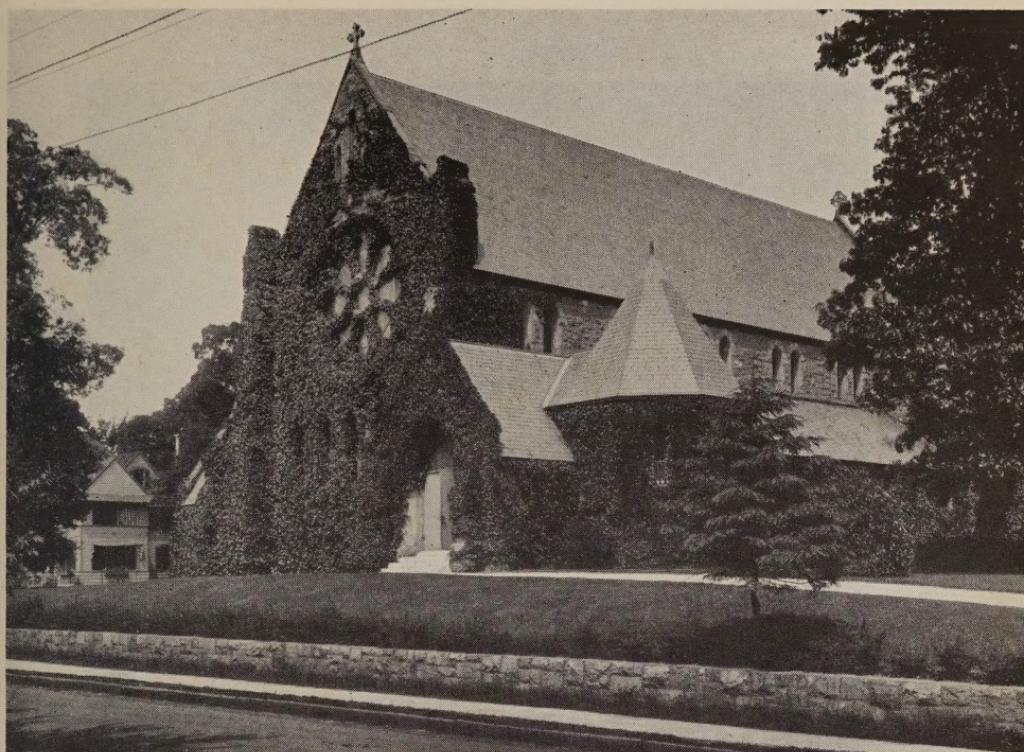
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**THE HISTORY OF
CALVARY EPISCOPAL CHURCH**

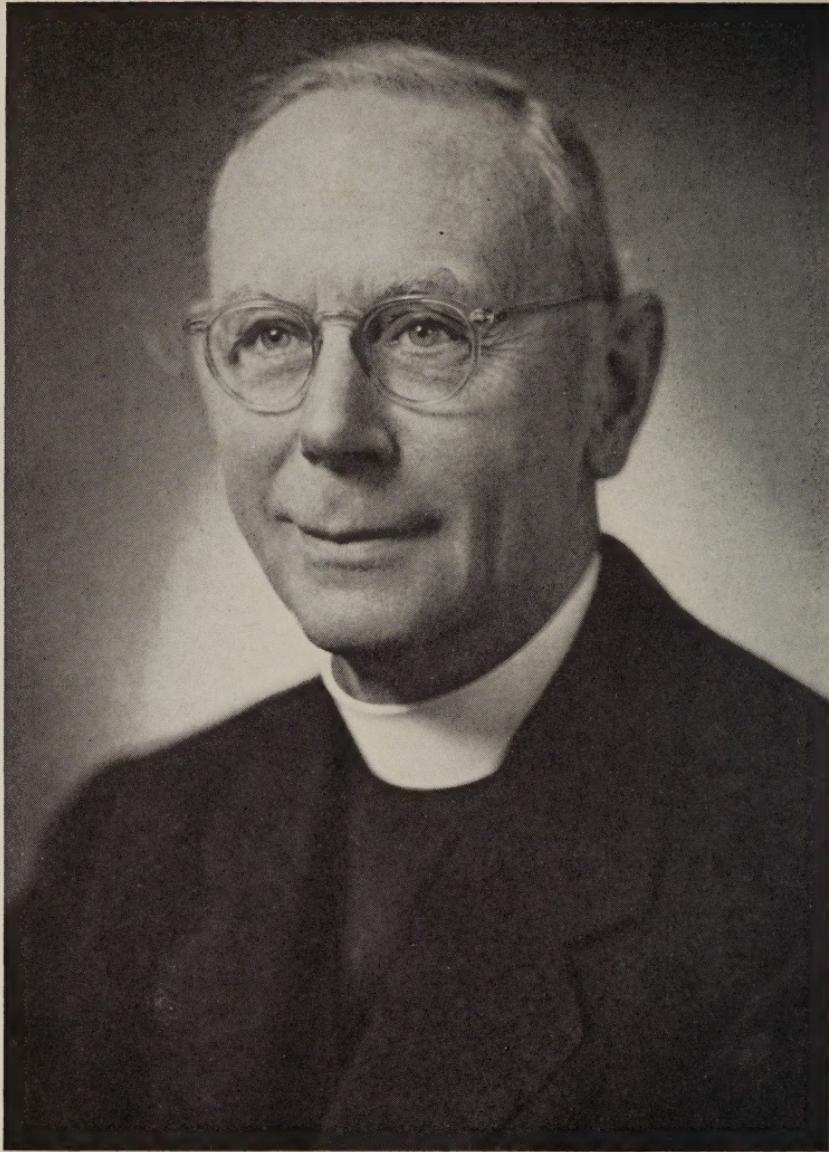


THE HISTORY OF CALVARY EPISCOPAL CHURCH

In Summit, New Jersey

1854 - 1954

by Newell Ormsbee Mason



The Right Reverend Benjamin M. Washburn, D.D.
Bishop of Newark
1935 -

FOREWORD

**Benjamin M. Washburn
Bishop of Newark**

Here is a well-written history of how, in the words of Isaiah, a little one became a thousand. You who are members of Calvary Church will read it with a right sense of honest pride. Mr. Mason has written this history; you are now writing another, not of course in words but in your deeds. At the end of another century some one yet unborn will record these deeds. It is my hope that his story, like Mr. Mason's, will be an account of good works to the glory of God and the edification of His Church.

MARCH 23, 1954



The Reverend Elmer de W. F. Francis
Tenth Rector
1947 -

PREFACE

Elmer de W. F. Francis
Rector

Dear Fellow Parishioners:

It is indeed fitting that we should commemorate the one hundred years of service that our parish has completed in the work of the community, the diocese and the Church at large. To look backward and review the growth of Calvary Church, as it has been so ably recorded in this book, is very gratifying. God has richly blessed us in that we are privileged to have a part in this extension of Christ's Kingdom.

This history should fill our hearts with gratitude to our Heavenly Father and make us conscious of the solemn obligation which rests upon all of us to plan for the greater effectiveness of the parish. On this glorious foundation of that past we must now build in the second century.

Our prayer must be that God will inspire and guide us as we move forward into the years ahead.

Faithfully yours,
ELMER DE W. F. FRANCIS
Rector

INTRODUCTION

I wish to express my appreciation of the kindness to me of many people in the writing of this history of Calvary Church. Bishop Washburn, Mr. Francis, Mr. Kinsolving, Mr. and Mrs. R. F. Pearson, Arthur Gwynne, and W. Lee Gwynne have read all or parts of the manuscript and given me valuable suggestions. The diocesan and parochial records were made available to me. In addition I have examined material in the New Jersey Historical Society Library at Newark, the New Jersey Room of the Newark Public Library, and the Free Public Library of Summit. These libraries have extended every courtesy. Miss Marjorie Hillman of the Church Pension Fund has given me biographical data of the Calvary clergy. I have talked to many people in the parish. I am appreciative of their help. It is only fair that I should state, however, that they are in no way responsible for any errors in fact or for the interpretation. The views expressed are my own.

I am honored by Bishop Washburn's foreword. The history is the better by having Mr. Francis' preface.

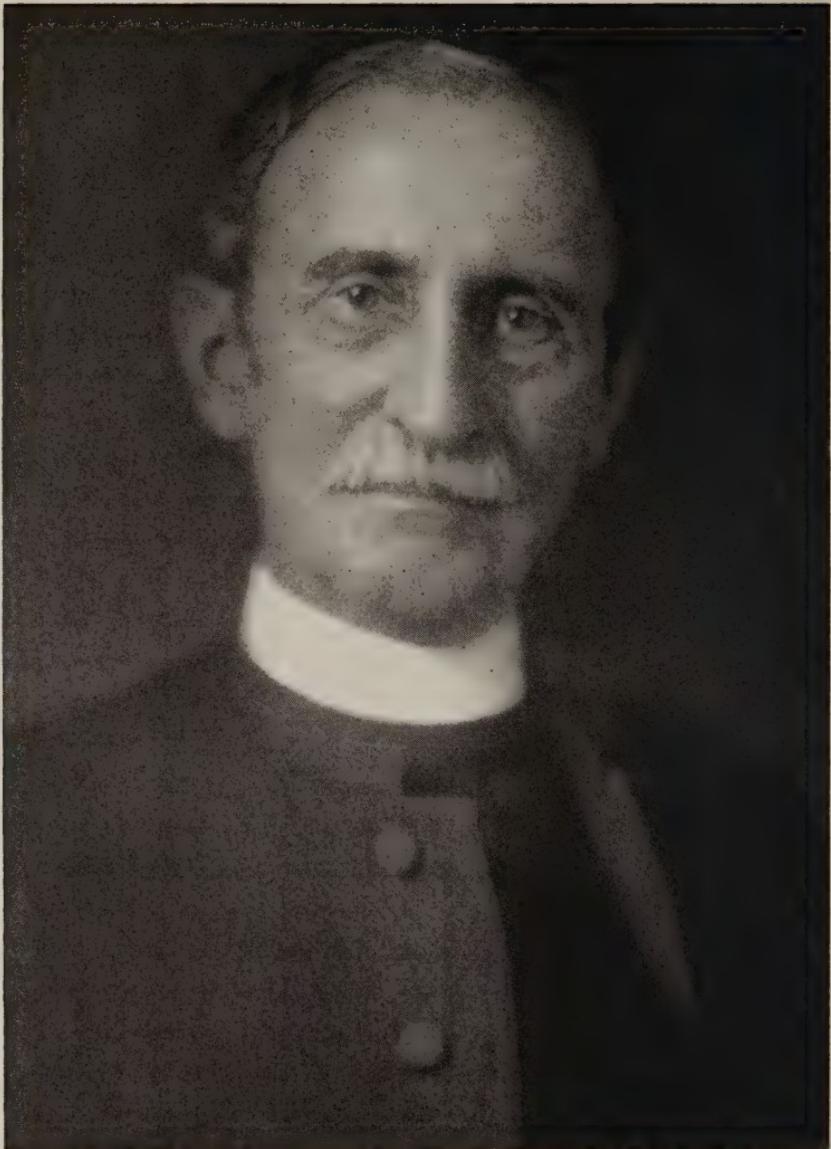
Finally I wish to express my thanks to my secretary, Mrs. Irene Madias, for her invaluable clerical assistance. And to my colleague, Mr. Stephen J. Haselton, who has read and reread the manuscript many times, I am deeply grateful.

The vestry wishes to express its appreciation of the gift of Mr. Arthur Gwynne, Mr. W. Lee Gwynne, and Mrs. Reginald F. Pearson which made possible in part the publication of this history.

NEWELL O. MASON

Summit, N. J.

July 1, 1954



The Reverend Walker Gwynne, D.D.
Seventh Rector
1893-1914

DEDICATION

*This volume is dedicated to
The Reverend Walker Gwynne, D.D.
Seventh Rector of Calvary
and Builder of the Present Church,
and to all our beloved dead*

1854 - 1954

“May the souls of the faithful departed
rest in peace through the mercies of God
and let light eternal shine upon them.”

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CHAPTER

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CHURCH AND STATE IN 1854

The founding of Calvary Church in 1854 might well have escaped attention in a fateful decade, for many other significant and decisive events were taking place in the United States in the 1850's. Some of these events offered promise and hope; some we recognize to-day were precursors of a tragic war. Such recognition is rarely vouchsafed to contemporaries; hence it is not surprising that the earliest records of the founders of Calvary offer no evidence that they understood the portents of their time. Doubtless they thought of them.

The great issue, of course, was slavery. In 1854 the last of the great compromises which aimed at a peaceful solution of the question was enacted into law. And yet President Pierce had scarcely signed the Kansas-Nebraska Act when on July 4, 1854, in Framingham, Massachusetts, William Lloyd Garrison publicly burned copies of the Fugitive Slave Law and the Constitution of the United States. Such radicalism was little appreciated in 1854; the spirit of compromise and toleration was dying. Further indication of this fact can be dis-

covered in the declaration, in this same year, by responsible public officials, that we must acquire Cuba from Spain by force, if necessary. And the Know-Nothing Party, playing upon the prejudices and fears of many Americans, succeeded, on an anti-Roman Catholic and anti-foreign-platform, in electing a considerable number of legislators in New York, Massachusetts, and elsewhere.

There was more political activity in 1854, more American and more constructive than the Know-Nothing movement. The Kansas-Nebraska Act had superseded the Missouri Compromise, making way for a further extension of slavery into the Territories. Slavery and its extension became the burning topic of the year, and it continued to agitate Americans more than anything else for the next ten years. Out of this tumultuous debate the Republican Party was formally organized at Jackson, Michigan, on July 6, 1854. It dedicated itself to the containment of slavery.

Passion mounted still further. In this same year of 1854 the Supreme Court tried and failed to settle the slavery issue in the territories by its Dred Scott decision. In 1856 men fought each other in Kansas, and in 1859, John Brown, who had been active in that bloody affair, raided Harper's Ferry. In 1856, too, had occurred the murderous assault on Senator Sumner in the Senate chamber. Violence foretold the great debacle yet to come. Clay, Calhoun, and Webster, the giants of a calmer period, were dead.

And yet while the nation was rushing toward the Civil War, other events of more lasting significance were taking place. The birth rate was rising. The West was

being settled. Industry was firmly started. Gold was discovered in 1849 and California was admitted to the Union in 1850. Is it any wonder that men chose to emphasize these dramatic events so full of promise rather than face the harsh realities which were then and were to be so tragic for them?

The slavery question was essentially a moral issue, and it was disrupting to many religious bodies. Calhoun emphasized its schismatic character when he said that the Episcopal Church "is the only one of the four great Protestant denominations which remains unbroken and entire." The Methodists, Baptists, and Presbyterians split on this subject. The division, in some churches, still exists, although the original cause has become history.

The Episcopal Church narrowly escaped a division on another ground, the familiar and perennial one of "High" versus "Low" church. In the first half of the nineteenth century this issue was very much to the fore. Bishop Hobart of New York, who had a summer residence in Summit from 1805-1830, was the leader of the "High" church party; Bishop Griswold, whose province was all New England except Connecticut, lead the "Low" group. As the tension mounted the Episcopalian ability to compromise asserted itself and the General Convention of 1853 at New York called for a recognition of the validity of the position of both the "High" and "Low" factions in the Church. This statement was adopted by the Convention.

Still another item which occasionally arises was on the agenda at New York. The Bishop of North Carolina was deposed by the Convention because he had made his submission to Rome.

The House of Bishops at the Convention of 1856 acted on a matter which has demanded attention many times since, and it acted in much the same way. The subject was "the desirableness of union amongst Christians . . ." The Bishops elected five of their number to a "Commission on Church Unity." In conjunction with this step they resolved

That in making the above appointment, it is distinctly understood that the Commission is clothed with no authority to mature plans of union with other Christian bodies, or to propound expositions of doctrine and discipline.

Nothing came of the matter.

Such were the issues before the Church on the national level in these years when Calvary was founded. Our own Diocese of New Jersey under the guidance of Bishop Doane was in a healthy state. The Bishop was able to report to the General Convention of 1853 that "The Diocese of New Jersey was never in more perfect unity; and never so prosperous and influential for good." Sixty-two priests in sixty-four churches and chapels acknowledged his authority. He could state that 2,227 persons had been baptized and 865 had been confirmed in the three years since the last General Convention. He noted that there were 3,570 communicants in the Diocese. In 1859 there were 102 clergy and 5,000 communicants.

The Diocesan offices were in Trenton in 1854, and the Diocese included all of New Jersey at that time. It is one of the oldest in the United States and it was estab-

lished in 1785. The Diocese of Northern New Jersey was created in 1874, twenty years after the founding of Calvary. In 1886 its name was changed to that of the Diocese of Newark, which is the present ecclesiastical jurisdiction.

Locally the records indicate that, twelve years before the founding of Calvary, St. Peter's, Morristown, had 61 communicants, St. John's, Elizabethtown, 102 communicants, and St. Mark's, Orange, 132 communicants.

This, then, was the national and Diocesan environment in which Calvary was founded one hundred years ago.

CHAPTER

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SUMMIT IN 1854

The prosperity and happiness of the Diocese of New Jersey in the 1850's was shown by growth and expansion. The founding of Calvary was part of this increase. What was the setting of this act of faith by a small number of Episcopalians one hundred years ago?

Summit itself did not exist as a political subdivision. It was very rural and part of the town of New Providence. Although the records are of little value in determining accurately the population, there were probably less than seventy-five families in Summit in 1850. Some of these people were farmers, and others were owners of large houses which were built originally as summer places. Summit early in the nineteenth century had acquired a reputation as a summer vacation spot for the wealthy of New York. By 1850 some of these visitors had become permanent residents.

The population was small, but the few people who lived and visited here enjoyed beautiful surroundings. Bishop Hobart of New York, who came to Summit in

1805, was a man who loved trees, shrubs, and flowers. The Bishop was one of the first to be attracted to the natural beauty of Summit and to try to enhance it, but he was not the last. Others have continued in this interest to our own day. And this beauty was all the more discernable in the clear, refreshing air which even a hundred years ago was contrasted with the smoke and grime of the metropolitan area.

Some smoke could be seen even in Summit in the 1850's. The Lackawanna had conquered the 450 foot elevation of Summit in 1837, and the occasional laboring locomotive left unmistakable evidence of its effort in the sky. And there was some industry, too, although not as much as in New Providence. There were paper mills and a saw mill along the Passaic River. A grist mill met the needs of the countryside. There was the necessary blacksmith's shop. All these were complementary to the basic agricultural economy of Summit. They sufficed because the population was small and its needs few. In the immediate vicinity a great variety of business existed. The people manufactured boots and shoes, hats, cotton goods, and wagon wheels. They were engaged in the building trades. They sold flour and feed. There were merchants and painters. New Providence could boast of three physicians. The Orange Bank, capital \$120,500, and the State Bank of Elizabethtown, capital \$200,000, were the nearest banking institutions.

The newspapers which Summit people read reflect the culture of the period. In addition to the New York City press, the Newark **Daily Advertiser** and the **New Jersey Journal**, Elizabethtown, were available to them. The advertisements are revealing. Illustrations of grand

pianos appear along with the claims of a variety of medications. Sometimes the captions are as meaningless as those of today. "THE GREAT KENTUCKY REMEDY! SARSAPARILLA" "STAMPEDE MIXTURE FOR THE FEVER AND AGUE AND CHAGRES FEVER" "CONSUMPTION CURABLE BY INHALATION." These along with news statements about cholera in New York City indicate clearly that illness was, unfortunately, a prominent part of life in the 1850's.

There were other items which indicate what people were interested in. The arrival and departure schedules of the New York and Liverpool U.S. Mail Steamers and the time tables of the Morris and Essex railroad were printed. "50,000 Havana Segars" and "**Hot Corn**, one of the greatest books of the age—\$1.24" must have intrigued some. Miss Coe of Buffalo was advertised to give a lecture on the "Rights of Man," and the blurb perhaps suggested what these rights were—"a gentleman and two ladies .25." Also "early cabbage seed for fall sowing" was advertised and a tonic which would "make your hair grow dark in a natural way, from the roots, without dye or coloring matter." Summit people one hundred years ago were very much like ourselves.

But the citizens then could turn to more serious matters if they wished. The papers carried brief factual statements of Washington and Trenton politics and there were editorials on international affairs. Shipwrecks and railroad accidents were reported. The temperance movement received considerable attention. The West impinged occasionally. The introduction of a bill in Washington for the building of the Pacific Railroad was noted on March 2, 1854.

But newspapers were not the only source of knowledge to the people of Summit. Within our present boundaries there were three schools in 1854, a public school and two private schools. One of the latter, a school for boys, was conducted by the Reverend George N. Sleight, later to be the first missionary priest at Calvary. The other private school was a girls' school, and it was located at the Mansion House. The Reverend Thomas Cook, the founder of Calvary, established this school.

To the Summit resident of 1854 the world was not as big as it is to us in 1954, but its interest and fascination was the same. And it is significant that in this world of war and pestilence, of slavery and freedom, of the farm and the mill, of railroads built and plans for building, a few men and women banded together to build the Church in Summit.

CHAPTER

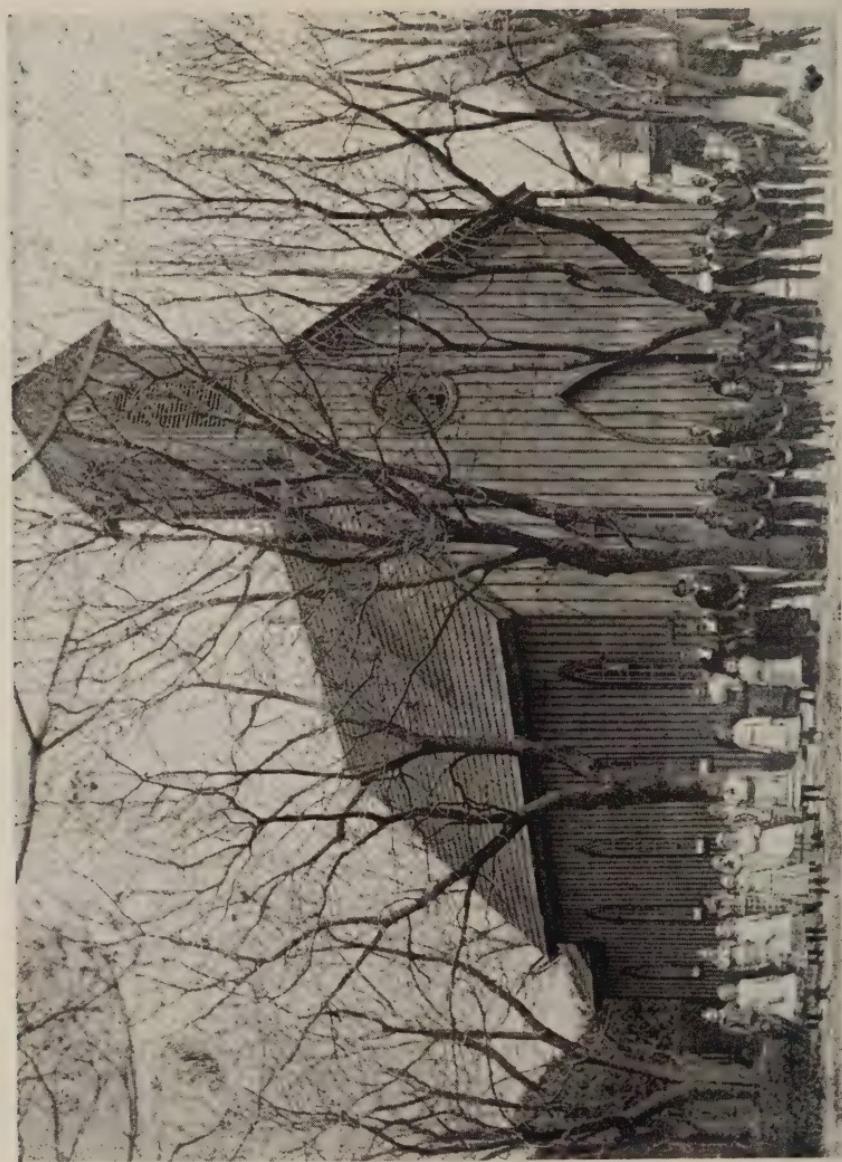


THE FIRST YEARS

Summer is often the off-season for churches. Members who stay in town succumb to other interests. Those who go away on a holiday rarely consider the Church in making plans. They expend a great deal of energy on secular pursuits, but a lethargy overcomes religious interests.

It is surprising, therefore, that Calvary owes its founding to the inspiration and needs of a summer vacationer. The Reverend Thomas Cook, a priest of the Diocese of New York, had a summer residence here. He was not content to ignore his religious obligations during these pleasant months. He regretted the absence of an Episcopal Church where he could officiate or attend while away from New York. Actually there was no church in Summit at the time.

There is no adequate record of this effort, but we know that it must have been a difficult task. Beginnings are always difficult and hazardous. Initial enthusiasm is hard to maintain. Hopes and expectations, often outdistancing reason, are not realized as quickly or as



First Church—1854-72



The Reverend Thomas Cook
Founder
1854

easily as thought at first. There are those whose interest fades; others succumb to the lure of more mundane things. Those who persevere build not for themselves alone.

Founders of all institutions—colleges and schools, corporate enterprises, families—have one thing in common, the desire to perpetuate themselves beyond their life span. The divinely established Church has for its purpose the extension of the Kingdom of God. It has explicit directions in the words of our Blessed Lord: “Go ye into all the world, and preach the gospel to every creature.” The founders of Calvary Church, priest and

people, were giving proof in 1854, as many other churchmen have before and since, and will in the future, of the power of the inspiration of God's words. They built not for a day but for all time, confident in the faith that what they accomplished was good and the "gates of hell shall not prevail against it."

The leader of this group was The Reverend Thomas Cook who seems to have come to Summit in the summer, like others at this time, to escape the heat and dirt of New York City. Like so many of our priests, Mr. Cook was born in England in 1812. He received part of his education in Germany, and this background was very helpful to him in his later work in Manhattan. He came to the United States at the age of nineteen.

Mr. Cook was truly a man of God. In a very real sense he labored diligently in the Lord's vineyard. Bishop Doane, speaking after Calvary Church was built, paid tribute to him at the Diocesan Convention at Burlington in May, 1855.

The erection of this Church [the Bishop said] is a beautiful illustration of the scriptural rule, to look, not every man to his own things, but also on the things of others. The Reverend Mr. Cook, officiating among the Germans in the City of New York, and full of work, having a country residence at Summit, conceived the generous plan of getting up a church there for the neighborhood. He has not only given of his own moderate means, and collected largely from others towards the erection of a building, but has done much of the work with his own hands, and moreover has been at considerable charges in maintaining the services. And the modesty, simplicity and quiet-

ness with which everything has been done, has greatly enhanced its beauty. One is reminded by such acts of the beautiful story of the Good Samaritan.

Necessarily there were few for Mr. Cook to enlist in this enterprise. Summit was a small and dispersed community in 1854, a collection of a "few scattered houses, mostly occupied as summer houses." It was heavily wooded and had few clearings, and "the land generally was not well fitted for farming." Strength of numbers had to yield to that inner source of strength, faith in God. But, perhaps because workers were so few, each felt a personal responsibility, an obligation to active and continuous participation, and a corporate oneness often lacking in our highly organized society that thinks responsibility is everyone's and hence no one's.

The church was built. Mr. Cook did his job well. With the help of Summit residents and that of friends who lived elsewhere, he was able to erect the first church building in Summit, "a little brown wooden building, Gothic in character, and capable of seating about seventy-five persons." It stood on the south side of Springfield Avenue, west of Woodland, near the railroad bridge. It served the needs of this parish until 1872.

Calvary had the status of a mission, and the first priest assigned to it by the Bishop was the Reverend George N. Sleight. A graduate of the General Theological Seminary, he was conducting a school in Summit at the time of his appointment in 1858. But he did not stay long at Calvary. He was succeeded shortly by the Reverend Reuben Riley. Mr. Riley was very successful and a



The Reverend George N. Sleight
Missionary Priest
1858

conscientious priest. His office was not an easy one, for he and Mr. Cook had some differences which were annoying.

The prospects of this Mission [Mr. Riley reported to the Bishop in 1860] are not in any respects as promising as they were when the last annual report was made. In that report it was stated to be our purpose, D.V., [Deo Volente] in the course



The Reverend Rueben Riley
Missionary Priest
1859-61

of the ensuing summer to elect Wardens and Vestrymen, and apply next year for admission into the Convention. This purpose, however, has been frustrated by the influence and efforts of the Rev. Thomas Cook, . . . who, . . . has brought the Mission into disrepute among those who, though not Episcopalians, were constant in their attendance on and liberal in their support of the ministrations of the Church in this place. Hence not only the welfare but even the existence of the Church, . . . , is in great jeopardy, because of the anomalous position which the above mentioned Presbyter of New York sustains towards this Mission.

Apparently Mr. Cook was too orthodox and disdainful of non-Episcopalian support. But this feeling of frustration did not last very long, for Calvary was made an incorporated parish in 1861. Thus after a brief period of seven years as a mission, Calvary took its place with its sister churches of the Diocese.

Mr. Riley was succeeded by the Reverend William H. Rees and he became the first rector in 1861. His rectorship was brief, only one year, 1862. Before he came to Calvary, he held posts in Pennsylvania, Maryland, Connecticut, and New York. He had also a brief term as principal of a private academy near Paoli, Pennsylvania. He was thus a man of considerable experience in the Church. He died at the age of sixty-one, six years after he left Summit.

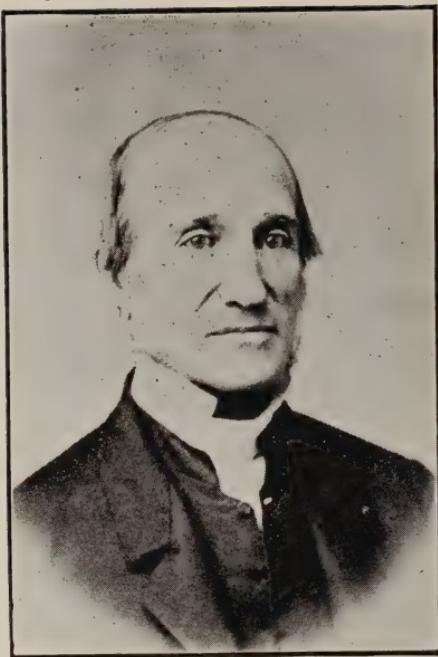
CHAPTER IV

KINDNESS, UNITY, ENERGY

The year 1861, the year Dr. Rees assumed the rectorship, was the first year of the Civil War. Dr. Rees was fifty-six years old. Associated with him as the first vestry of Calvary Church were William B. Stoughton and George Manley as Wardens, and Charles Edwards, David H. Parker, Israel Condit, William H. Bell, and James S. Rees as vestrymen.

Dr. Rees himself records the situation confronting the parish.

The Church building and rectory, . . . erected [by] the Reverend Thomas Cook, and who held the same, together with the lots on which they stand, in trust, have become the property of the corporation. . . . Our parish is very small; without abundant means it has encountered a heavy debt. For its future development and growth, there are at the present very inconsiderable materials around us, but to compensate, there is an increasing kindness and unity of feeling among ourselves; there is energy and a good will to labor for Christ and His Church; so that upon the whole your missionary has cause to thank God and take courage.



The Reverend William H. Rees
First Rector
1861-63

This restrained statement needs some elaboration. The "very inconsiderable materials around us" may refer to the sixteen devoted families he lists as members of the parish, making a total of seventy-four individuals. Communicants among these numbered twenty-four. He certainly was referring to these people when he spoke of "increasing kindness and unity of feeling among ourselves." What greater evidence is needed of the character of this first rector? And can we not also with him "thank God and take courage" not only for the things that made him grateful but for his own humble and yet strong character these words so clearly portray?

The rector had his minor worries along with the major ones. In the minutes of the vestry for April 22, 1862 it is recorded that,

Mr. Manley suggested—that owing to the state of the music in the Church—that the Vestry invite the ladies of the congregation, and all who feel interested in the singing, to meet for the purpose of organizing a choir—approved.

We do not know what the ladies did about it, but the passage of a resolution often has a salutary effect in itself, especially upon those who sponsor it.

And there seems implied evidence of that “energy” Dr. Rees mentioned, but perhaps it was not always effectively applied. Another vestry resolution, this time of August 27, 1862, records,

That no repairs are to be done to any of the Church property without first being ordered by the Vestry—unless such person ordering same to be done defray the expense thereof.

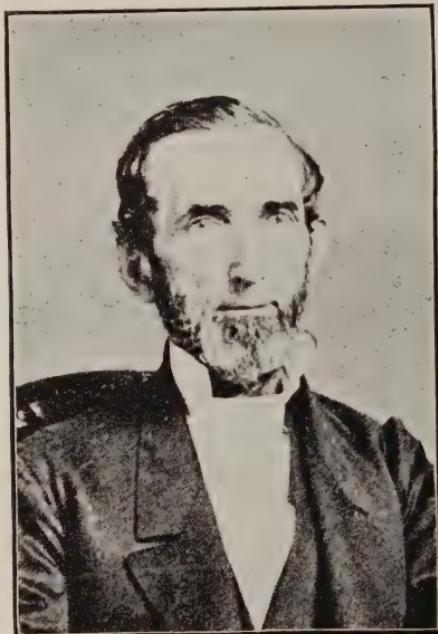
This last clause undoubtedly was adequate as a deterrent. However, such a resolution at least is a sign of growth, for apparently some formal organization, although there is no mention of a Committee on Buildings and Grounds, had come to be necessary.

Yet another indication of the need for better organization is to be found in the careful words of another vestry resolution. The change from missionary status to

that of a self-sustaining church was a little difficult for the vestry to manage. It is recorded that

Mr. Manley read a communication from the Rector to the Wardens and Vestrymen giving a statement of relationship as existed as Missionary and also as Rector—requesting punctuality in payment of salary. Whereupon Mr. Edwards moved that the Vestry become responsible for the Rector's salary. Accepted.

The rector had his troubles indeed.

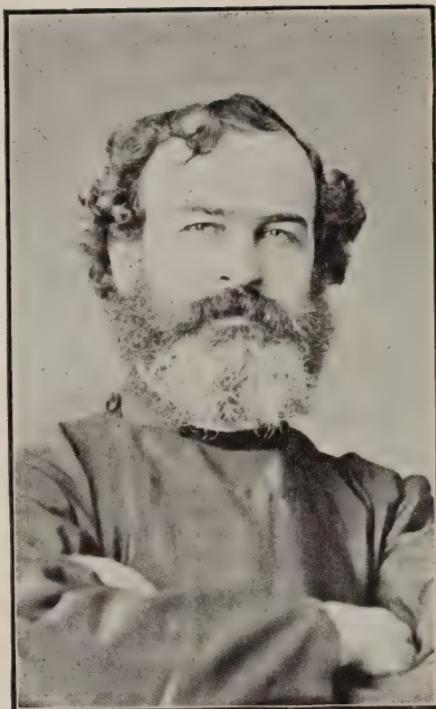


The Reverend James De Pui
Second Rector
1863-65

Ill health caused Dr. Rees to resign in December, 1862, and he moved to Newark. He died in 1869 at the age of 61 after having ministered in his last years to the congregation of St. Philip's Church.

Dr. Rees' successor was his intimate friend and classmate, the Reverend James De Pui. Mr. De Pui had spent the early years of his priesthood in Pennsylvania churches, in which state he was born. However, in 1838 he went to Illinois and the new West. After short periods in Iowa and Wisconsin, he became Chaplain at Fort Kearney, Nebraska, in 1853, and he served the Northwest Missionary District until 1861. Fort Kearney was an important post on the Oregon and California Trails. If Mr. De Pui brought to Calvary any of the enthusiasm and the color of the frontier, Calvary was privileged. We do know that he came to Summit an enfeebled man, probably the result of these exciting and exacting days at Fort Kearney. He was named rector of Calvary in the summer of 1863 at a salary of \$500 a year. This sum was increased in the following year to \$700. Unfortunately he could not enjoy this large salary very long because failing health forced him to resign in April, 1865.

Short rectorships continued until 1875. During the ten year period 1865-75 three priests served as spiritual directors of Calvary Parish. The first of these was the Reverend John W. Kramer who had been a physician and later a chaplain in the Union Army. He had been admitted to deacon's orders when he was appointed rector at a salary of \$1,500 a year. He was ordained a priest in 1866. In 1869 he resigned and continued his ministry in a succession of New York City churches.

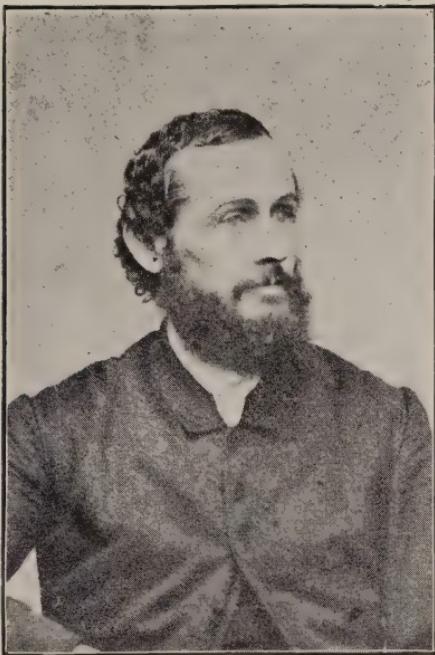


The Reverend John W. Kramer
Third Rector
1865-69

It was during Mr. Kramer's period that the subject of expansion first appears in the vestry minutes. The minutes of April 17, 1867 state the following:

On motion the Church property Committee was ordered to make such improvements and additions to the Church building as seemed to them judicious to accommodate the increased attendance upon the services.

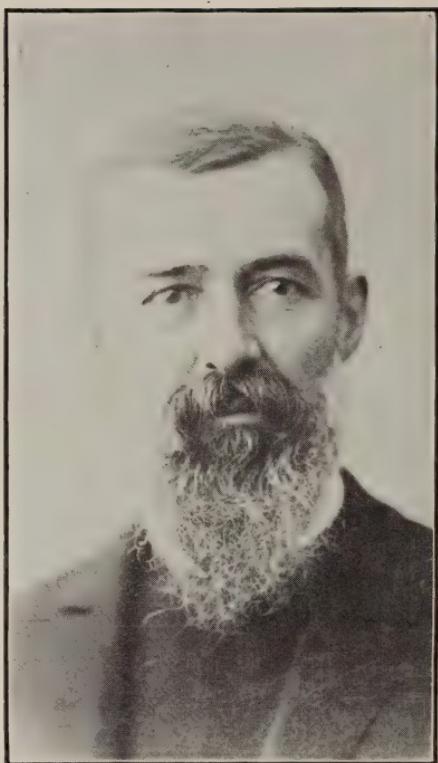
And on May 3, 1867 the church purchased land at the corner of the New Providence and Chatham Roads. However, this location seems not to have been acceptable, for



The Reverend James Penniman
Fourth Rector
1870-71

within the month some people wanted a more central location. And then on August 13, 1867 the minutes cryptically note that the vestry had failed to raise the necessary money. The subject would not die, however, for again in November, 1867 the vestry considered a new church. Financial problems continued. The first order of business for the new finance committee of the vestry was the rector's salary.

The finance committee just appointed was authorized to make arrangements for the payment of deficiency of the Rector's salary by issuing a parish note, or otherwise, as they may deem expedient.



The Reverend Mortimer H. Benton
Fifth Rector
1871-74

This is of record April 12, 1869; on May 20, 1869 a note for \$375 was drawn.

Mr. Kramer's successor was another physician who had taken Holy Orders. The rectorship of the Reverend James Penniman was brief; he resigned after serving but a year.

The third priest to minister at Calvary during this decade of 1865-75 was the Reverend Mortimer M. Benton

who was rector from 1871 to 1874. Mr. Benton was born in Kentucky, and he took his undergraduate work at the University of Virginia and at the United States Naval Academy. Except for his seminary years in New York City, Mr. Benton's life until he came to Summit had been spent in the South. In fact, his Summit years were but an interlude, for he returned to Kentucky in 1875. His career was a distinguished one. He was Professor of Analytical Physics at the University of the South, 1890-92. He was Archdeacon of Kentucky and a member of the Standing Committee of that Diocese; he was examining chaplain for many years. For a short time he had churches in California.

Again, as in the case of Mr. De Pui, Mr. Benton must have brought unfamiliar but fascinating ideas to Calvary and Summit. During the Civil War he had been a lieutenant in the navy of the Confederate States of America. It is interesting and inspiring to realize that Calvary would call this man as its rector only five years after the death of Lincoln.

Calvary and Mr. Benton prospered. It was at this time that the second church was built. Apparently this was done with a view to future needs, because in 1873 there were only forty-nine families and seventy-two communicants in the parish.

This new church was built of stone, and was located at the southeast corner of Keithock Place and Springfield Avenue. The corner stone was laid on the feast day of St. Simon and St. Jude, October 28, 1871, and the first service was held in July, 1872. It had a seating capacity of about 300, four times the capacity of the original

Second Church—1872-93



church. Many gave of their time and substance to the building of this new church, and the "great liberality" of Mr. Jonathan Edgar is noted in the records. He gave the site and \$2,000 to this enterprise. And so after only eighteen years in the little original wooden gothic structure, priest and the faithful had built another house to the glory of God. It seems that there was a lively interest, as there always is among Episcopalians, in the matter of the adornment of the altar. In 1874 the vestry discussed this subject and "felt constrained to decline" the gift of an altar cloth because "the changing of altar cloths would undoubtedly cause dissension in the Parish."

CHAPTER

V

THE SECOND CHURCH

The second church was built, but it was not paid for. The payment of this debt was the first obligation of the Reverend John F. Butterworth. His rectorship is one of the longest in the history of the parish, a period of eighteen years, from 1875 to 1893.

As we read the records of these years, several facts stand out. One was the successful liquidation of the indebtedness totaling nearly \$19,000. This achievement was accomplished with difficulty and at considerable sacrifice on the part of all. Certainly Dr. Butterworth knew what the struggle was like. His own salary was in arrears in 1878; the vestry minutes record that he was thanked for relinquishing his salary for the year 1879. In 1885 he personally paid for the installation of a bathroom in the rectory for which the vestry promised to reimburse him. Apparently the rector had a source of income other than his church salary.

However, the job was done, and done in short order, too. As a result of Dr. Butterworth's leadership and example and of the response of the people to the oft-repeated



The Reverend John F. Butterworth
Sixth Rector
1875-93

appeals, the church debt was wiped out within four years. Generosity is difficult to measure; the poor widow giving the mite may be more generous than another person giving much more. Nevertheless, there is no gainsaying the philanthropy of Mr. William H. DeForest, Sr. This loyal vestryman not only played a prominent part in this project but gave liberally, soon thereafter, to the enlargement of the church by a new chancel and a new church school room. On May 31, 1880, the church was consecrated by the Bishop, the Right Reverend Thomas A. Starkey.

The records also make a second fact clear: the church was expanding. As mentioned before, having built and paid for the church building, the parish turned its attention to its enlargement and built a new chancel and an additional room for the church school. The parish was growing, and growing so rapidly that the new church building was inadequate in ten years' time. A parish room, generally known as the church school extension, was erected in 1891 at a cost of \$2,600.

In addition to these acquisitions and improvements in the physical plant of Calvary, other developments were taking place. It seemed to some people that another church, or at least a chapel, would be needed shortly in East Summit. In 1886 the parish established a fund for this purpose and purchased a lot on the southwest corner of Ashwood and Morris Avenues. But these plans for a chapel did not materialize.

The vestry could not devote its time exclusively to such important matters. The ventilating problem of the church was a bothersome one. It is mentioned repeatedly in the minutes. No less than six times does the subject come up between 1878 and 1884. Committees were appointed and reports read, but the problem remained. It is difficult to believe that ventilation ranks with the problems of indebtedness and expansion. In the perspective of history some values change.

Dr. Butterworth's and the vestry's time was not completely given to such matters. Details of the services came up and had to be decided. For instance the vestry voted to eliminate the sermon at Evening Prayer in 1878. The date was July; perhaps the temperature influenced

the decision. And the vestry was moved to protest the Diocesan assessment which was dedicated to the acquisition of a house for the Bishop in 1884. It would seem that the assessors had taken too much for granted in attributing wealth to Calvary on the basis of manifest parochial expansion in the immediate past and talk of more in the near future.

Apparently there were those in the parish in 1887, as there are now, who had some strong views on services and ritual. In that year, in July, a petition was presented to the vestry asking for weekly celebrations of the Holy Communion. The vestry postponed action. Another request was presented in October asking for a celebration of Holy Communion at 7:30 A.M. on Sundays. This time the rector granted the request. Another innovation made in this period was the formation of a boy choir.

Expansion, enlargement, improvement, all these continued to be advocated and discussed. Gas lighting was introduced in 1893. A vigorous parish was keeping abreast of the times. Dr. Butterworth and the people of Calvary had every reason to anticipate the year 1893 with confident optimism. On January 7th a meeting of the vestry amply illustrates this fact. This meeting was attended by the Bishop on his annual visitation to the parish. He and the vestry examined and discussed architect's plans for the enlargement of the church, but they made no decision.

The next day fire destroyed the church. The material achievements of twenty years of labor, of consecrated effort, of selfless love were destroyed in less than one

hour. It is ironic that fire should raze Calvary Church on the morning after a meeting had been held to study plans for a new Calvary.

The fire itself is easy to explain. Christmas decorations are beautiful, but all know the fire hazard they present, especially after they have begun to dry out as the end of the festival season approaches. The hazard became a reality on that Sunday of January 8th, 1893. Just before the early celebration of the Eucharist, the sexton lighted a star, which hung from the chancel arch, at the direction of the rector. The **Summit Herald** of January 14, 1893 carried an account of the tragedy.

About 7:30 o'clock Sunday morning the Calvary Episcopal church caught fire. The rector, Mr. Butterworth, and sexton were in the church and the sexton commenced to light the gas, and was in the act of lighting the star jets, when in a second the evergreens which decorated the chapel were in flames which quickly communicated to the woodwork. An alarm was at once given and in a very few minutes both hose companies were on hand and had four streams of water on the building. The flames spread rapidly and soon the whole interior of the stone structure was on fire. Confirmation service was to have been held in the church at 11 o'clock but was transferred to the Masonic Hall when twenty persons were confirmed by the Bishop . . . Arrangements are already in progress for the construction of another building.

In reading the accounts of this event, one is impressed by the resilience and the determination of the faithful. In less than a month, on February 2nd, 1893, to be exact, the vestry appointed a committee whose

responsibility it was to rebuild the church. And in May the present site was purchased in the "Park," as it was then known. Like the Phoenix, a new and stronger life sprang from the ashes of the burned Calvary.

Equally inspiring were the many generous offers of hospitality Dr. Butterworth received so that the work of the parish could be carried on at this time. Some of these invitations to use the facilities of other churches in Summit were extended on the day of the fire itself; others were received very shortly. Each invitation was most sincerely appreciated, not only because the need was great, but also because of the solidarity it demonstrated in this emergency. The vestry accepted the invitation of the Young Men's Christian Association to hold services in its hall primarily because the vestry thought that no inconvenience would occur for any church by so doing. Services were also held in St. George's Hall which stood on the site of the present Rosary Shrine.

The pastorate of Dr. Butterworth terminated in August, 1893, with his resignation. He resigned because he disagreed with the vestry on the location of the new church. He wanted to rebuild Calvary on its burned site. The vestry chose the "Park." He had held the position of rector for nearly nineteen years. In these years he had paid off the debt of one church, wisely guided the parish so that it grew in size and spirituality, was on the verge of enlarging the physical plant when fire destroyed it, and finally pointed the way and set the goal for the future. Truly he was a servant of God and of his fellow-men. He went from Calvary to Sandusky, Ohio, and later he became rector of the American Church in Dresden, Germany.

Ruins of the Second Calvary
Destroyed by Fire, January 8, 1893



CHAPTER VI

A NOTABLE QUARTER CENTURY

The parish was singularly fortunate in the person and qualifications of its new rector. The Reverend Walker Gwynne, D.D. came from St. Mark's Church, Augusta, Maine, where he had been rector since 1884. He became the seventh rector of Calvary in December, 1893. Like his predecessor, he was to have a long and successful pastorate.

The immediate task was that of rebuilding, and Dr. Gwynne proceeded without delay to meet the problems entailed. The first unit to be completed was the parish house, and it became available in the spring of 1894. Services were then transferred from the YMCA to this structure. The parish was part-way home again after an absence of over a year. Bids on the new church were asked and the successful bidder was announced a year later on March 3, 1895. In April, 1896, the church was completed and services were held in it.

If the building of a parish house and church in the short time of three years seems unusual, still more extraordinary was the successful retirement of the debts so incurred. Indebtedness on the church was paid off in



Parish House Under Construction
1893

time for its consecration on the occasion of the fiftieth anniversary in October, 1904. By means of the "Semi-Centennial Fund," described in the vestry minutes as a "method unique and devised by Dr. Gwynne," the last \$22,000 of the mortgage debt was liquidated in two years. In the space of eleven years all debts were eliminated. Dr. Gwynne knew how to do it; he had already built two churches in Augusta, Maine, St. Mark's and St. Barnabas', and paid off the debt on St. John's Church, Cahoes, New York, before coming to Summit.

The method Dr. Gwynne proposed, and which the stunned vestry approved, with grave doubts, was simple and yet difficult. He wrote a personal letter and then went to each member of the parish and assessed him his fair share. It was a personal triumph for Dr. Gwynne. In the short period of nine years he had established himself so firmly in the hearts of the people that they responded enthusiastically to his requests. He writes of this incident as follows:

As no one except myself and the person apportioned knew what each was asked, the scheme could only be carried out by me, and this involved much labor

The church which was consecrated is the present Calvary Church, the third of that name. In several additional ways the continuity was preserved and strengthened. The corner-stone in the present parish house is a stone taken from the burned church. The corner-stone of the burned church was set in the north porch of the new. Memorials in the old buildings which could be salvaged were placed in the new structure. This was true of

the Martin memorial tablet which had stood in the entrance to the old church school rooms. It was placed in the east porch of the new parish house. The new Calvary seats 750, more than twice the number that could be accommodated in the old church. In overall length, the present building measures 130 feet; the width of the nave is 65 feet.

The architects designed a beautiful church. The exterior stonework is of bluestone granite from a quarry at Dover, New Jersey; the trim is of Ohio sandstone. The interior stonework is varied. The columns extending to the clerestory are of polished red granite from Connecticut. Their bases and capitals are of Indiana limestone. All other stone in the interior is the same limestone with some marble in the altar and reredos. The aisle flooring is of red tile. The floors of the baptistery, choir, and sanctuary are in mosaic. The font is of marble.

The records of the Bishop's consecration visit are interesting, and indicate clearly the impressiveness of the ceremony. The Right Reverend Edwin S. Lines was Bishop of Newark at the time. In accordance with the ancient and symbolical ritual, the Bishop knocked thrice on the door of the church. He was admitted by the senior warden and other members of the vestry who joined the procession to the chancel. After the Bishop had seated himself on his throne in the sanctuary, Mr. John H. Wisner, senior warden, presented him "with the instruments of donation," the title deed and cancelled mortgage, and asked him as follows:

To the Right Reverend Edwin S. Lines, D.D.

Bishop of Newark:

Reverend Father in God:

The Rector, Wardens and Vestrymen of Calvary Church, Summit, request you to consecrate and set apart for all holy uses, to the glory of Almighty God, the house they here present to you. They hereby certify that the building and ground on which it has been erected have been fully paid for, and are free from lien or other encumbrance, and also that the building and ground are secured, by the terms of the deed by which they are given, from the danger of alienation, either in whole or in part, from those who profess and practice the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.

Signed on Behalf of the Vestry

Walker Gwynne, Rector

John H. Wisner, Senior Warden

Charles T. Jenks, Junior Warden

J. Clifford Woodhull, Secretary

October 29th 1904

The Office of Consecration followed, with the Bishop placing "The instruments of donation" upon the altar and Dr. Gwynne reading the "sentence of Consecration" in the name of the Bishop that the church was duly

consecrated and separated henceforth from all unhallowed, worldly and common uses, and dedicated to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost.

The service of Morning Prayer followed and then the Holy Eucharist with the Bishop as Celebrant and also as

preacher. After the services, there was a luncheon in the parish house attended by approximately one hundred and fifty guests.

Dr. Gwynne could also take pride in other achievements. He endeavored to call on all his parishioners twice each year, making his rounds on his bicycle, always wearing his black derby hat! He was rewarded. In 1893 there were 265 communicants; in 1904 the number exceeded 500. In fact this growth was so marked that in 1901 the vestry sought a priest to assist the rector on the first Sunday in the month. And the Bishop suggested, five years later, that a permanent assistant was needed. The vestry acted favorably after a delay of six months. Calvary now had two priests for the first time. In 1911 the vestry took another step, and created the title of "Associate Rector." In 1912 the vestry named the Reverend Philip J. Steinmetz, Jr., D.D., to this office with the privilege of succeeding Dr. Gwynne upon his retirement.

Recognition came from another source in 1911. In that year St. Stephen's College at Annandale, New York, conferred the degree of Doctor of Divinity, **honoris causa**, on Dr. Gwynne.

This chapter on Dr. Gwynne would not be complete without reference to his interest in the Episcopalians in Chatham. Calvary had been interested in their spiritual welfare in the past. Dr. Butterworth had established a mission there and had read the service of Evening Prayer in a schoolhouse on Sunday afternoons. This was at best a beginning and a temporary expedient carried on by a devoted but over-worked priest. Dr. Gwynne carried on this work so well begun. He asked



The Reverend Walker Gwynne

the Reverend W. H. C. Lylburn, who had established a boys' boarding school in Chatham, to conduct services in the Chatham Club House. This project failed. On June 7, 1902, Mr. and Mrs. John Gould, two loyal members of the church, told Dr. Gwynne that they planned to give land for a church in Chatham next to their own home there. Dr. Gwynne seized the opportunity, and on June 15th he read Evening Prayer in the Gould residence. The original plan did not materialize, for Mrs. Gould died shortly, and the Gould home and the about-to-be site were sold to the Presbyterian church. The Episcopalians necessarily changed their plans and purchased, in 1903, the former chapel of the Presbyterians. The mission became St. Paul's Church.

Dr. Gwynne's interests were not confined strictly to his parochial duties. In May, 1906, he introduced at the Diocesan Convention a canon providing for a Diocesan Commission on Church Architecture.

For many years I had been impressed with the need of controlling the vagaries of parishes and individuals in the building of structures that were meant to last in many cases, for centuries,

he wrote. Pursuing the subject further he was more explicit. He condemned "wretched architecture . . . [which] had the effect of actually destroying reverence for the House of God," Dr. Gwynne pioneered in this field, and his report on the subject was accepted by the Diocesan Convention of 1907. He remained chairman of the Commission until 1920. During this time other Dioceses took similar action, and in 1916 the General Convention of the Church appointed a Commission on the subject for the Church in the United States.

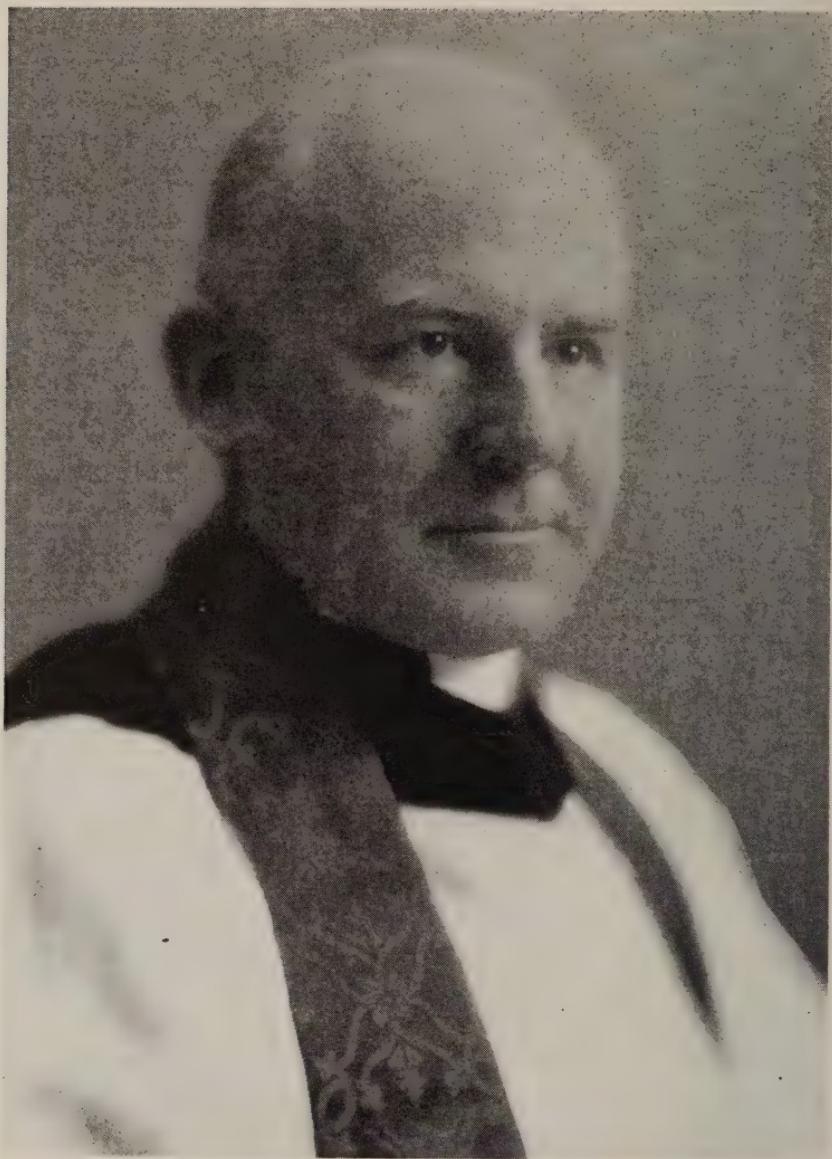
Another one of Dr. Gwynne's projects was the Arthur Home for dependent children. Mrs. Benjamin Holmes, its founder, had intended it to be under the jurisdiction of the Church, but the charter when adopted only provided for "Protestant" instruction. Mrs. Holmes came to Dr. Gwynne shortly after he assumed the rectorship and asked him to take over the institution as she could no longer carry the burden alone.

At the time my hands were too full, [he wrote], but I agreed to help, and proceeded later to organize a new corporation with the title "The Arthur Home," and the provision in the certificate that it should be conducted under the control and discipline of the Church.

Bishop Starkey dedicated the new granite Home on October 22, 1901. Unfortunately the Diocese gave little support, and the institution closed in 1907.

Dr. Gwynne was a productive scholar. As early as 1881 he published two pamphlets, **The Gospel in the Old Testament** and **The Gospel in the New Testament**. These were written at the request of the Bishop of Albany. In succeeding years other works appeared.

After Dr. Gwynne became rector emeritus he had more time to devote to matters close to his heart. One of these was the improvement of instruction in the church schools. To this end he published two books primarily intended for the use of the teachers. These were translated into at least three Chinese dialects, Spanish, and into several other languages. The second interest was the attitude of the Church on divorce. He was greatly disappointed in the action of the General Convention in not restoring "The canon on Marriage and Divorce to



**The Reverend Philip J. Steinmetz, Jr., D.D.
Eighth Rector
1914 - 1915**

the standard of the New Testament, . . . " Simply, he opposed the remarriage of divorced persons in the Church. Subsequently he formed the "Association for the Sanctity of Marriage" to educate both clergy and laity on the subject. The Association published pamphlets, many of which were written by Dr. Gwynne. He was Secretary-Treasurer of The Association up to the time of his last illness. He served on the Committee on the Constitution and Canons of the Diocese for many years. In Summit he was a clerical member of the Highland Club and of the Canoe Brook Country Club. He was President of the Overlook Hospital Association for several years. Summit to him was a city built in a forest and he loved it.

In accordance with Dr. Gwynne's own plan, the associate rector, Dr. Steinmetz, succeeded him upon his resignation on January 1, 1914. Dr. Gwynne became rector emeritus after a pastorate of twenty years. As rector emeritus his services were available to his successor and the parish which he had served so well. He died in 1931 at the age of 86, active and keen of mind to the end. He had been a priest for sixty years. All members of Calvary owe him much; there are some now who are still active in the parish who were privileged to know him. They carry him in their hearts as a prized gift of God.

When Dr. Steinmetz assumed the rectorship on January 1, 1914, he was already well beloved in the parish. For a year and a half he had served as associate rector with the right to succeed Dr. Gwynne upon his retirement. In the short time that Dr. Steinmetz was at Calvary he made a profound impression on his parishioners and the community.

This impression was two-fold. First, he had great personal charm. He liked people, and he worked easily with them. He inspired confidence, and kept it by the merit of his understanding and work. His personality was reflected in his sermons. They reveal a keen mind and were at once scholarly and popular. He rarely used notes, and his remarks, however learned, always clearly implied the personal to his listeners. There was a warmth about them that made them human.

Under Dr. Steinmetz Calvary continued to flourish. The faithful were enthusiastic and devoted. Against this background the rector was able to establish the present method of financing the activities of the church. He introduced the pledge-budget system.

I am sending this letter and a pledge card to each individual in the parish. I am anxious to have everyone share in this system. Whatever one's income or 'allowance' may be, I wish the church, in parish, diocese and elsewhere to be regarded as a rightful claimant of our systematic gifts.

Dr. Steinmetz's pastorate was all too brief. With great regret, and only after much consideration, he resigned in 1915 to accept the position of Headmaster of the Episcopal Academy in Philadelphia of which he was an alumnus. He felt that he would have greater opportunities to advance the work of the Church there because of the intimate contacts he would have with young men. In 1918, he became rector of St. Paul's Church, Elkins Park, Pennsylvania, and he continued in this position until he died in 1945.

The association of Dr. Steinmetz with Calvary was short. He had little time but his achievements were many and of the highest order.



The Reverend W. Ovid Kinsolving
Ninth Rector
1916 - 1947
Rector Emeritus
1947 -

CHAPTER VII

SCHOLAR — PRIEST

The present rector emeritus, W. Ovid Kinsolving, was Dr. Steinmetz's successor. His pastorate, 1916-1947, was the longest in the history of Calvary. In this thirty year period Summit and the country experienced two World Wars and an economic depression of great magnitude. Few priests have had more difficult periods in which to guide and minister; few priests have had more opportunities to serve the faithful. Fortunately for Calvary Mr. Kinsolving brought to his work here the perspective of the scholar, a perspective sorely lacking in many people during these feverish thirty years.

Mr. Kinsolving is a distinguished member of a distinguished family in the Church. He was by birth a Philadelphian, but he spent much of his youth in Texas, of which Diocese his father was Bishop. He is an alumnus of the University of Texas, receiving both the Bachelor's degree and the Master's degree from that University. His Seminary is the General Theological in New York City. After graduating in 1912 he travelled in Europe for a year, and then spent a year each as curate at the

Chapel of the Intercession in Manhattan and dean of the Cathedral in Oklahoma City. He came to Calvary from the Cathedral.

But it was not all work and no play for this young man whose scholastic accomplishments included election to Phi Beta Kappa. He was an avid mountain climber during his undergraduate and seminary years, and his interest in this activity has been sustained to this day. His achievements in this field include the 11,355 foot Mt. Victoria in the Canadian Rockies, and a partial ascent of the Jungfrau in Switzerland, partial only because he and his guide were forced back by a blizzard.

It was good that Calvary had the steady hand of this young priest during the golden twenties. In a decade marked by the excesses associated with prohibition, by marathon dancing contests, flag pole sitting, the Florida land boom, the speculating mania of the stock market, Mr. Kinsolving never veered from the path of prudence and objectivity. His sermons were intellectual, the product of a trained and studious mind. He was especially interested in early Christianity, the Church Fathers, and classical civilization, and he enriched his sermons with references to these periods. They did not reflect or portray the superficialities characteristic of the period; rather they concerned themselves with the eternal verities, the things of the spirit.

To some, Mr. Kinsolving seemed austere and aloof. But the rector showed himself to many people as warm and friendly and he played a considerable part in the social life of Summit. He was active in the Rotary Club, the Monday Night Club, the Stoic Club, the Highland Club,

Canoe Brook Club, and the Playhouse, and was a welcome guest at innumerable social gatherings through the years. At the same time he was faithful to his vocation as priest and pastor. Few priests could do more for a parishioner in trouble. Mr. Kinsolving was truly a man of God on such occasions. He wrote personal notes to the men in the Armed Forces. He was conscientious in making his parochial calls. He knew the people committed to his charge.

These, then, were the intangibles without which no rectorship can be successful. The spiritual growth of a parish is hard to measure. In almost every instance it becomes "by their fruits ye shall know them." Are statistics of value in this respect? Church statistics are often even less reliable than other statistics. With these words of caution let us look at a few figures.

There were 457 families on the parish rolls in 1916, Mr. Kinsolving's first year. In 1925, the midway point in a materialistic decade, there were 409 families listed. Ten years later, in 1935, the enrolled families number 457. In 1946, the last year of Mr. Kinsolving's pastorate, the number is 555. Communicants numbered 715 in 1916. In 1925 there were 1100. In 1946 there were 1559. This is an increase of 100% in thirty years.

If the figures on families and communicants would be questioned by some, those on baptisms and confirmations cannot be disputed. Ten baptisms occurred in 1916. In 1925 there were 22, and 1935 the number was 25. Forty-four were baptized in 1946, a figure four times that in 1916. The story is much the same in respect to confirmations. The figure was 20 in 1916, 31 in 1925, 26 in 1935, and 40 in 1946.

Income, money received by Calvary from all sources, reflects a spiritual force. Over \$19,000 came in in 1916; in 1925, \$37,586. Slightly over \$62,000 was received in 1930, an all-time high. The successful drive of 1927, mentioned later, explains this figure. In 1946 the figure was \$40,000, an amount twice that of 1916.

All these figures point to prosperity, both material and spiritual. These thirty years were years of unprecedented growth on which our present strength largely rests.

There was additional tangible evidence of parish growth. The parish house, built a short time before the present church was erected, could no longer meet the requirements of Calvary. On December 3, 1926, the vestry approved a plan to raise \$135,000 to enlarge the parish house. In six days ending on January 21, 1927 pledges totalling \$153,541 had been received, \$17,000 over the goal. This was a great achievement even in the lush days of The Boom. With this money the present entrance, foyer, and all space north of the entrance on both floors of the present parish house was built. The present kitchen was built. The choir room as we know it today on the south side of the church was a part of this project also.

There were other changes. Evensong was discontinued in May, 1937. Two years later, in 1929, the vestry gave its approval to a plan to use acolytes in the Sanctuary at the Eucharist. The impressive midnight celebration of Holy Communion at Christmas with the church lighted by candles was inaugurated by Mr. Kinsolving. So, too, was the 7:00 A.M. celebration on Easter Day. He in-

stituted the Three Hour Service, the Preaching of the Cross, on Good Friday and the noonday services during Lent. It was during this pastorate that the choir was built up to its present strength in quality and numbers by Mr. Franklin W. Helms, organist and choirmaster. Mr. Helms has always had ambitions other than just to produce a singing group on Sundays. He has been a force in interesting, and maintaining the interest of, young people in the Church. Tangible recognition of this fact came in 1927 when the Choir Camp at Beachhaven, New Jersey, was given to Calvary by Mrs. Edward Hummel.

In 1946 the vestry polled the pew holders on the subject of abolishing rentals and making no assignments. This matter had been discussed periodically before 1946. The trend in the parish, which was confirmed in the vote, was toward the free pew system. The big problem was that of income. Could Calvary give up the sums obtained from rentals and still balance its budget? Parishioners who paid pew rents were asked to add this amount to their annual pledge and release their pews. The pews were made free, and some people did add the amount of the rental to their annual giving.

The Diocese recognized Mr. Kinsolving's abilities and secured his services. He served as a member of the Board of Examining Chaplains of the Diocese of Newark from 1925 to 1947. He was a member of the Ecclesiastical Court, 1919-1935. He also served on the Board of Missions and Church Extension, 1919-1931, and on the Board of Religious Education, the Standing Committee, and the Finance and Advisory Board of the Diocese. Mr. Kinsolving was secretary of the Arthur Fund, a small en-

dowment, the residue of the capital of the Arthur Home. This fund is used to finance the education in Episcopal Church schools of qualified boys.

After an active thirty years as rector of Calvary, Mr. Kinsolving submitted his resignation to the vestry on January 15, 1947. This resignation was accepted on January 22, 1947, and Mr. Kinsolving became rector emeritus. He has continued to serve God and His Church in the Diocese of Connecticut where he has been very successful in strengthening small and weak churches. He is presently officiating at St. Michael's in Fairfield, and at St. Andrew's at Bridgeport, Connecticut.

CHAPTER

VIII

NOW AND FOREVER

The resignation of Mr. Kinsolving was followed one week later by the resignation of the curate, the Reverend Elmer F. Francis. Both resignations were accepted on January 22, 1947. The vestry met this situation by appointing Mr. Francis "Minister in Charge" temporarily and proceeded with the task of choosing a new rector.

If anyone thought when candidates were first considered that it would be a simple matter to obtain a new pastor, he was soon to be disillusioned. The problem had never presented itself to many members of Calvary. To many others this seemed to be an opportunity to choose someone with an established reputation. Members of another group had been favorably impressed by the qualities of Mr. Francis during his four years as curate. As time passed the number of priests considered by the vestry committee was reduced, and eventually the parish seemed divided between those who wished to nominate Mr. Francis to the Bishop and those who wished a man of more experience. Unfortunately for Calvary, what started as a mere difference of opinion became more than

that as time passed. Sincere people on both sides allowed their feelings to submerge their judgment.

On May 21, 1947, Mr. Francis was named "Minister in Charge" for one year. This period would end at roughly the time of the next annual parish meeting in 1948. Discussion continued without restraint, and ultimately the vestry called a special meeting of the parish to be held in November, 1947, to decide the issue. An intensive campaign ensued with the parish membership list available to both sides. The vestry, which body in the last analysis must nominate to the Bishop, passed a resolution unanimously at its meeting on October 15, 1947, defining and interpreting the forthcoming vote. The vestry decided that the issue would be settled by electing vestrymen pledged to one side or to the other. It required that a minimum of 300 votes must be cast to make the election valid. The usual voting qualifications were waived, and a composite list of eligible voters was agreed upon. Notice of the special meeting was mailed to people on this list. It was agreed that if 60% or more votes were cast for vestrymen pledged to nominate Mr. Francis, the vestry would take that action. If more than 40% of the voters favored a slate opposing the nomination of Mr. Francis, the vestry would look for another priest for the rectorship.

The election was held, and the vestrymen pledged to Mr. Francis were elected by more than the required margin. Consequently the vestry asked Bishop Washburn to give his consent to the nomination of Mr. Francis as rector of Calvary Church. The Bishop's approval was received by the vestry on December 18, 1947, and Mr. Francis formally accepted on December 23.

The great debate was unfortunate in at least one respect: a breach in the parish developed and a breach is hard to mend. One resulting good was the stimulation of many members of the parish to assume their responsibilities. Prior to this issue attendance at annual meetings had numbered about two dozen. This increase of those who participated actively has continued and has become characteristic of the present pastorate.

It is difficult to write of this pastorate as it is of any contemporary period. It is too much a part of us and we of it; we lack the perspective which comes with the passage of time and which should provide a sound basis for judgment. And yet we cannot and would not ignore this period for by any standard it is part of the great tradition of these hundred years. Mr. Francis is the tenth rector of Calvary. It is a source of great spiritual strength to realize that when Mr. Francis celebrates the Holy Eucharist he is celebrating a timeless Sacrament which our founder, Mr. Cook, celebrated one hundred years ago.

Any age is an age of youth, and no pastorate demonstrates this fact more clearly than the present one. Mr. Francis is young; he was only 32 when he became our rector. He was born in Jersey City. His undergraduate work was at Columbia College. His graduate studies culminated in a Master's degree from Teachers' College and his divinity studies in a Bachelor of Sacred Theology degree from the General Theological Seminary. He did not decide on the priesthood originally; he first chose teaching. He taught at Lincoln School, New York City, at Manumit School in Pawling, New York, and the Summer School of Teachers' College. For thirteen years be-

ginning in 1933, Mr. Francis was a member of the Diocesan Board of the Young Peoples' Fellowship. He was its president for two of these years. It was this work that induced Mr. Francis to study for the priesthood. Thus Mr. Francis was closely identified with young people at the beginning of his career.

Mr. Francis completed Seminary in 1942. During these years he was associated with St. James' Church, New York City, during the rectorship of the present Bishop of New York, the Right Reverend Horace Donegan. He was also president of the Student Chaplain's Guild of St. Luke's Hospital. He was ordained a deacon at St. Stephen's Church, Jersey City, in 1942, and a priest here at Calvary six months later by Bishop Washburn. He was curate under Mr. Kinsolving from 1942 to 1947, during which time he worked successfully with the young people of the parish.

The accent on youth continued when Mr. Francis became rector. He placed especial emphasis upon the church school. He and the vestry gave careful study to the curriculum, and made an earnest effort to secure an adequate teaching staff. They stressed parent-teacher-child association and cooperation. Current thinking points up the need for family worship as a unit, for family interest and participation as a unit in church school studies. Much has been accomplished through the efforts of the Educational Director, a new and important post on the Calvary Staff. Enrollment has kept pace with improvement in quality, and the parish house has been inadequate as to space for the church school for the last two years.

During these busy years Mr. Francis found the time to serve the Diocese on its board of Religious Education, 1943-50. He is presently secretary of the Arthur Fund...

In 1949 Mr. Francis and the vestry looked ahead to the 100th Anniversary of the parish in 1954. They decided to establish the 100th Anniversary Fund, with a goal of \$50,000, to be obtained over the five year period. The purpose, as stated in the brochure issued at that time, was to

enable the vestry to undertake certain repairs . . . , and to make certain needed improvements required to adapt the Church buildings to the present-day religious needs of the Parish.

The parish was asked to contribute to this Fund in addition to the usual annual canvass for Calvary and the Diocese. As a result of the solicitation \$38,890 was pledged. The amount collected as of January 1, 1954 was \$32,744.50. Payments on delinquent pledges are still coming in.

The rector and vestry were thus able, with this money, to make some badly needed improvements. The organ, which was over forty years old in 1949, was completely rebuilt, the interior of the church redecorated, and new lighting installed. A new flagged stone walk to the parish house was laid, and gutters and roofs were repaired. In addition other important maintenance jobs were done.

The 100th Anniversary Fund was the first step taken in connection with the celebration to occur in 1954. Important as it was and is, Mr. Francis and the vestry were



Choir and Sanctuary of the Present Calvary

determined that the chief emphasis should be placed on plans to enhance the spiritual welfare of Calvary and of its members. To this end a program was adopted to revitalize the membership and to meet the needs of new members in this constantly growing city. Parochial calling by clergy and laymen is being increased. Groups such as The Couples' Club were established. The Men's Association is once again in a flourishing condition. A corps of our young men of high school age functions as acolytes. A week-end conference for all groups in the parish as part of the 1954 Lenten program and of the Anniversary year was held in March with especial emphasis upon the Sacrament. Such in part reflects the vigorous leadership of our present rector.

It is perhaps a coincidence that this history and this brief treatment of this pastorate can be closed on the note of expansion, a subject that has come up repeatedly in these hundred years. On May 3, 1954 the vestry acquired the Beck property lying to the north of the rectory. One part of this property, that north of the municipal parking lot, became ours in June, 1954. The part on which the house stands comes to us not later than 1964. Thus the vestry has purchased the only contiguous property to our own which exists. The Beck house is possibly suitable for a rectory or for church school purposes. Calvary to-day is a growing parish, looking forward to the century which lies ahead. Church school facilities, a chapel, a new rectory—these are a few of the needs we must meet in the years to come. As the people of Calvary who preceded us built for us spiritually and materially, so we must preserve and expand for the faithful who will one day kneel to receive the Sacrament at the altar of Calvary Church.

APPENDIX

A

THE PARISH ADMINISTRATION

- Bishop:** The Right Reverend Benjamin M. Washburn, D.D.
24 Rector St., Newark
- Bishop Coadjutor:** The Right Reverend Leland Stark, D.D.
24 Rector St., Newark
- Rector:** The Reverend Elmer F. Francis
39 Woodland Avenue,
Summit
- Rector-Emeritus:** The Reverend W. Ovid Kinsolving
534 Tunxis Hill Road
Bridgeport, Connecticut
- Curate:** The Reverend Field H. Hobbs
552 Springfield Avenue
Summit
- Honorary Assistant:** The Reverend Irvine Goddard
Hotel Suburban
Summit
- Director of Religious Education:** Mrs. James K. Merritt
Calvary Parish House
- Choirmaster:** Mr. Franklin W. Helms
26 Ridgedale Avenue
Summit
- Secretary:** Mrs. L. W. Mauger
Calvary Parish House
- Sexton:** Mr. Joseph R. Smith
164 Union Avenue
New Providence, N.J.

APPENDIX

B

CALVARY CURATES AND ASSISTANTS, 1927-1954

Name	At Calvary	Present Position
The Reverend W. H. McNeeley	1927-28	Rector, St. Joseph's, Elmsford, N. Y.
The Reverend Karl Kumm	1928-30	Rector, St. Paul's, Chatham, N. J.
The Reverend Sidney M. Hopson	1930-37	Rector, Holy Trinity, Madisonville, Ohio
The Reverend James A. McClintock, Jr.	1938-40	Fairfield, Connecticut
The Reverend Maxwell Courage	1940-41	Chaplain, U. S. A.
The Reverend E. F. Francis	1942-46	Rector, Calvary Church
The Reverend John F. Hamblin, Jr.	1947-49	Chaplain, U. S. N.
Dean Irvine Goddard	1949-52	Retired
The Reverend Harry Hansen	1950-52	Missionary in Northern Japan
The Reverend Field Hobbs	1953-	

APPENDIX

C

THE VESTRY — JULY 1, 1954

The Wardens

William E. F. Moore, Honorary, for life
F. Bruce Gerhard
Earl A. Lamb

Vestrymen

Leonard E. Best
Burton B. Brown
Samuel M. Coombs, Jr.
John W. Cowan
F. Ludvick Hellquist
Samuel E. Jones
Newell O. Mason
Ernest M. May
Alfred G. Parker
Philip Rafferty, Jr.
Edmund R. Taylor, Secretary
Edward J. Veitch

APPENDIX

D

STATISTICS

(From the Journal of the Diocesan Convention)

YEAR	RECEIPTS	EXPENDITURES		TOTAL*
		PAROCHIAL	DIOCESAN	
1914	\$21,040.00	\$17,150.22	\$ 977.34	\$21,010.56
1916	19,114.85	13,875.23	1,614.57	18,013.29
1919	21,965.16	13,941.71	2,245.31	20,546.64
1923	38,760.29	18,817.15	14,662.73	37,115.98
1924	43,137.16	20,034.93	15,517.89	41,895.21
1925	37,586.99	20,922.92	14,043.96	34,966.88
1930	62,194.69**	30,369.72	14,609.81	59,699.46
1934	35,571.78	22,605.30	8,978.28	35,085.40
1935	37,210.24	22,518.90	8,703.26	37,122.16
1940	29,585.62	19,094.36	7,176.18	29,585.64
1944	33,155.61	20,628.18	9,358.05	33,155.61
1946	45,766.12	25,683.93	7,547.79	
1947	44,019.79	34,685.03	7,500.00	43,749.15
1952	57,197.91	38,143.37	9,037.42	57,197.91
1953	60,229.01	43,582.33	9,275.65	60,229.01

*The total is sometimes more than the sum of Parochial and Diocesan expenditures. Miscellaneous items are not listed.

**This figure reflects the successful fund drive of 1927.

Calvary Men and Women in the Armed Forces: World War I, 98;
World War II, 168.

The Church Rolls
From the Journal of the Diocesan Convention

Year	No. of*		No. of*			
	Families	Communicants	Baptisms	Confirmations	Marriages	Burials
1862	16	24	10	-	2	1
1872	45	61	9	6	4	3
1882	62	115	16	10	4	7
1892	150	270	29	16	4	12
1904	280	507	38	36	6	10
1914	506	720	21	18	6	15
1916	457	715	10	20	10	19
1919	365	880	22	16	6	21
1924	430	1078	19	28	6	18
1925	409	1100	22	31	13	14
1930	446	1225	17	33	15	19
1934	485	1270	24	29	7	29
1935	457	1308	25	26	4	26
1940	487	1378	33	22	14	27
1944	535	1475	35	34	7	25
1946	555	1559	44	40	14	29
1947	477	1108	41	47	3	33
1952	399	1234	25	35	7	26
1953	412	1189	40	42	14	29

*The standards of judgment have changed through the years.

What constitutes an "active" or "inactive" family or communicant is extremely variable.

APPENDIX

E

CALVARY ORGANIZATIONS, JULY 1, 1954

The Vestry—See Appendix C

The Altar Guild—Mrs. F. B. Gerhard, Chairman
The Guild cares for the chancel of the church and chapel.

The Flower Chapter—Mrs. J. H. Wisner, Jr., Chairman
The Chapter has charge of floral decorations.

The Church School—Mrs. J. K. Merritt, Director

The Choir—Mr. F. W. Helms, Choirmaster

The Choir Guild—Mrs. C. R. Barton, President
The Guild has charge of robes and vestments.

The Ushers' Committee—Mr. E. J. Veitch, Chairman
This group has charge of ushering at all services.

The Men's Association—Mr. Thomas W. Allison, President
This is the organization for men of the parish.

The Guild of the Christ Child—Mrs. Robert Onderdonk, Director
This group consists of all baptized children.

The Young People's Fellowship—Rev. E. F. Francis and Rev. F. H. Hobbs. Young people of high school age belong to this group.

The Boy Scouts—Mr. R. W. Ely, Scoutmaster
This is the oldest troop in Summit, founded in 1912, two years after the National organization was started.

The Woman's Auxiliary—Mrs. S. E. Jones, President
The organization of all women in the parish.

St. Katherine's Chapter—Mrs. C. H. Lundquist, Chairman
This is a group of younger members of the Auxiliary.

The Church Periodical Club—Mrs. G. E. Kanouse, Chairman
Members of the Auxiliary in this division send books and magazines to Church institutions.

The Drama Guild—Mrs. Joshua Ward, President
This group presents religious and secular plays.

The Church World Service Committee—Mrs. J. D. Tidaback, Chairman. This group repairs and sends clothing for overseas relief.

The Youth Consultation Service—Mrs. E. M. May, Chairman
This is the Diocesan social service agency.

The Calvary Service Chapter—Mrs. Burton B. Brown, President
The work of this group is devoted to St. Barnabas' Hospital, Newark.

The Servers' Guild—Mr. E. A. Lamb, President
The group of servers and acolytes of the parish.

The Couples' Club—Mr. and Mrs. R. J. Walton, III, Co-Presidents
A group of husbands and wives.

The Newcomers—Mrs. E. E. Dreger and Mrs. B. L. Clarke, Chairmen. A group organized to welcome new members.

The Young Adults—The Rev. F. H. Hobbs, Adviser
This is a group of unmarried people between the ages of twenty and thirty. Its aims are education, service, and fellowship.

APPENDIX

F

SPECIAL FUNDS — CALVARY CHURCH

NAME	ORIGINAL PRINCIPAL	BALANCE, 1 Jan. '54
The Contingency Reserve Fund This fund comprises the special funds existing in 1942. Others have been added since. Included are: the Chamberlin, Hass, Harmon, Malcolm, Holmes, Markham, Low, Leslie, Smedberg, Brewster, Bedell, and Book of Remembrance funds.	\$7,181.15	\$28,422.04
The Library Books Fund This fund is for books to be used in the Church School.	145.53	144.70
The Rectory Fund This fund is irrevocably dedicated to a new Rectory.	1,000.00	4,169.62
The Dusenberry-Pease Fund The income on principal is restricted to missions.	4,545.83	4,703.39
The East Summit Fund The interest is used for Diocesan Missions.	3,500.00	3,899.48
The Mission Fund These funds were given years ago for the erection of a Mission Chapel.	3,026.83	6,120.39
The George B. & Jennie Seeley Fund The income of this fund is for flowers on the altar.	1,000.00	1,000.00

The Potwin Fund	4,297.62	5,282.38
The income of this fund is devoted to the advancement of the interest of the children of the parish.		
The E. C. & F. N. Collins Fund	1,000.00	1,133.88
Originally intended for a rood screen, the donors later designated it for a stained glass window and 500 new 1940 edition hymn books.		
The August E. J. Martin Fund	878.46	870.67
The income is to be used to maintain the work of Calvary Parish.		
Maintenance and Depreciation Fund	2,800.00	1,026.09
The fund is for major repairs and equipment not provided for in the annual budget.		
The Collins Flower Fund	300.00	300.00
The income on this sum is to be used for flowers on the altar.		

APPENDIX G

MEMORIALS

(As of July 1, 1954)

The parish records are not complete. The vestry will appreciate learning of any errors and omissions in the list below.

I. THE SANCTUARY

OBJECT	DONOR	IN MEMORY OF	LOCATION
Altar	Mrs. W. J. Curtis	Lydia E. Riley	Altar
Reredos	Mrs. W. J. Curtis	Lydia E. Riley	Altar
Candle Sticks	Mrs. Clarence Berry Mrs. Jesse C. Moore Miss Edna Chamberlin	A. G. Chamberlin Ada G. Sand	Altar
Eucharistic Candle Sticks	Dr. & Mrs. Thomas Prout	Dr. W. L. Lamson	Altar
Missal	Mrs. Fenwick Stewart	Sarah G. Richardson	Altar
Missal Stand	{ Mary S. Arnold William Butterfield	{ Archibald C. Cushman	Altar
Cross	Mosaic Tile Floor	Helena W. Dillingham	George W. Dillingham
Prayer Book	Rev. & Mrs. E. F. Francis	Elizabeth Sheldon Francis	Daughters of Mr. & Mrs.
Prayer Book	William W. Warren	Mr. & Mrs. William W. Warren	
Prayer Book	Mrs. William Beck	Mr. William Beck	

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Prayer Book.....	Mrs. James K. Merritt.....	Mr. James K. Merritt	
Window by Henry Holiday Annunciation and Crucifixion; Way of Sorrows.....	The Parish	World War I Memorial	Gospel Side
Window by Henry Holiday Christ the King of Glory.....	Mrs. W. J. Curtis	Lydia E. Riley	Center
Window by Henry Holiday Resurrection; Great Commission of Apostles.....	Dr. & Mrs. Gwynne*	Dr. & Mrs. Walker Gwynne	Epistle Side
Bishop's Chair.....	St. Luke's Guild		
Sedilia.....	Helena W. Dillingham	G. W. Dillingham	
Credence Table.....	Lyster Reighley	F. G. Reighley	
Communion Service Chalice.....	Miss Lucy Dillingham	Elsie F. Clayton	
Chalice and Paten.....	[Harry P. Travis Jennie T. Kingsland Ada C. Lockwood]	Abbie Travis	
Chalice.....	Mrs. N. B. Day	N. B. Day	

*Helen Gwynne
W. Lee Gwynne
Frederick Walker Gwynne
Arthur Gwynne Pearson
Edythe Gwynne Pearson

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Small Tankard.....	Choir Guild.....	H. W. Coggleshall	
Large Tankard.....	Lyster & Frederic Reighley.....	Caroline C. Reighley	
Ciborium.....	Lyster & Frederic Reighley.....	Caroline C. Reighley	
Paten.....	Lyster & Frederic Reighley.....	Caroline C. Reighley	
Cruet.....	Lyster & Frederic Reighley.....	Caroline C. Reighley	
Paten.....	Mrs. M. A. Tyng.....	J. D. Savage	
Alms Basins (6).....	Mr. & Mrs. G. W. Nicholas		
Receiving Alms Basin.....	Mrs. R. T. Arnold.....	Mr. Robert T. Arnold	
Communion Rail.....	Mr. & Mrs. A. W. Thompson		
Railing to Communion Rail.....	Miss Harriet Clark.....	Emma C. Clark	

II. THE CHOIR

Organ Stop (Viole d'Orchestre).....	Mrs. Hamilton W. Mabie.....	Dr. Hamilton W. Mabie	
Organ Stop (Viole celeste).....	Miss Helen Mabie.....	Dr. Hamilton W. Mabie	
30 Tubular Cathedral Chimes.....	Mr. & Mrs. Frederic N. Collins	Amelia W. Heffernan { Harriet L. Collins	
Mosaic Floor.....	St. Mary's Guild		
Pulpit.....	Mr. J. S. Palmer.....	Sophronia F. Palmer	
Lectern.....	Mrs. C. F. Bulkley.....	R. G. & E. L. Stone	
Lectern Bible.....	Mr. & Mrs. S. B. Hopkins		
Bronze Tablet.....	Rev. John F. Butterworth.....	Epistle Side	

MEMORIALS (cont'd)

III. THE NAVE

OBJECT	DONOR	IN MEMORY OF	LOCATION
Church Flag...	{ Mrs. Isabel Camerden Philip Van Doren	.....Isabel Van Doren	
Capitals on Pillars (from East to West)			
1.....	{ Mrs. Hamilton W. Mabie & Miss Helen Mabie	.....Hamilton W. Mabie.....	Epistle Side
2.....			
3.....	{ Mrs. James L. Truslow, Jr. and children	.....Anne A. Jacqueline Katharine S. Stagg.....	Epistle Side
4.....	Mrs. Austin Paddock.....	.....James L. Truslow, Jr.....	Epistle Side
1. By George Barnard.....	Mrs. Charles F. Bassett.....	.....John D. Savage.....	Epistle Side
2.....	{ Miss Mabel W. Nicholas	.....Charles F. Bassett George W. Nicholas.....	Gospel Side
3.....	{ Frank A. Dillingham Helena W. Palmer Lucy D. Symonds	.....Jane L. Nicholas.....	Gospel Side
4.....	{ The John H. Wisner Family	.....Helena W. Dillingham John H. Wisner.....	Gospel Side
Litany Prie Dieu.....	Mrs. J. L. Truslow, Jr.....	.....Rev. H. A. Coit	
Litany Prayer Book.....	{ Mrs. A. D. Edwards Miss Gertrude Edwards	.....Mr. A. D. Edwards	
Windows	Rose by Tiffany.....	.....Anna Louise Poor.....	Mary A. Easton.....
			West End.....

MEMORIALS (*cont'd*)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Windows (cont'd)			
Christ the King by Powell.....	{ Daughters of Rev. & Mrs. F. M. Kirkus*	Rev. F. M. & I. C. Kirkus.....	West End
St. Luke by Powell.....	Mrs. E. G. von Duhn.....	E. G. von Duhn.....	West End
St. John by Powell.....	Mrs. E. G. von Duhn.....	Mrs. E. G. von Duhn.....	West End
The order below is from East to West			
Sermon on the Mount			
Mary and Martha Commissioning by Powell.....	William H. Rogers.....	Mary L. S. Rogers.....	Epistle Side
Widow of Nain			
Stilling of Stormy Sea			
Marriage of Cana By Henry Holiday.....	Henry Truslow.....	{ James L. Truslow, Jr. Amelia L. A. Truslow, Jr.	Epistle Side
Angel with Shepherds			
Nativity Scene			
The Magi by Powell.....	Anna Cromwell.....	Elizabeth S. Cromwell.....	Epistle Side
Visitation			
Annunciation Announcing Birth of John the Baptist by Powell.....	John the Baptist McAllister.....	Mrs. Hayward H. McAllister.....	Hayward H. McAllister.....

*Mrs. Paul Wisner
Mrs. Frank Glick
Mrs. William Guion

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Windows (cont'd)			
Entry into Jerusalem by Powell	Mrs. S. F. Phelps	Samuel F. Phelps	Gospel Side
Loaves and Fishes to Jesus Feeding of 5,000 by Powell	Mrs. C. G. Smedberg	Carl G. Smedberg Bessie C. Smedberg	Gospel Side
Transfiguration by Powell	Walter Lawrence	Frank W. Lawrence	Gospel Side
Last Supper by Powell	Mr. & Mrs. Frederic N. Collins	Bertha B. Lawrence	Gospel Side
Prayer Books	Mrs. Frederic N. Collins	Mrs. Frederic N. Collins	Gospel Side
Hymnals.	Mrs. Frederic N. Collins	Mrs. Frederic N. Collins	
World War I Plaque	Parish	Calvary Dead in World War I	West End
Plaque	Helen Markham	Ella T. Markham	North Wall
Hassocks	R. F. Pearson, E. M. May		
Poor Box	Mrs. M. E. Breit	Mrs. Lottie C. Hummel	West End
IV. BAPTISTERY	Mr. & Mrs. J. C. Woodhull	Eliza W. Nevins and Mary De Forest Sheldon whose memorials in the second church were de- stroyed by fire.	
Windows			
1. In design.	Mrs. J. C. Woodhull	J. C. Woodhull	Left
2. Suffer the Little Children	Mr. and Mrs. J. C. Woodhull	C. N. H. Woodhull	Center
by Henry Holiday			

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
3. In design.....	Mrs. J. C. Woodhull.....	J. C. Woodhull.....	
Font.....	Mr. & Mrs. J. C. Woodhull.		Right
Rail.....	St. Mary's Guild.		
Mosaic Floor.....	St. Mary's Guild		
Ewer.....	Mrs. J. L. Truslow, Jr.	J. L. Truslow, Jr.	West Wall
Ewer Shelf.....	Mrs. J. L. Truslow, Jr.	J. L. Truslow, III	West Wall
Baptismal Shell.....	Mrs. J. L. Truslow, Jr.	F. K. Truslow	
V. SACRISTY			
Vestment Press.....	St. Margaret's Guild		
Processional Cross.....	Mr. & Mrs. Herman de Selding Miss Harriet B. Clark & Miss Emma Clark	Josephine Clark Frederick Clark	
Church School Cross.....	Church School Service League		
Vases (2).....		Annie M. Redman	
Vases (2).....	H. R. H.		
Private Communion Service.....		S. C. C.	
Black Tippet.....	St. Mary's Chapter		
Church School Bible.....	St. Mary's Chapter	Ada. B. Roberts	
VI. CHOIR ROOM	Family of J. F. Chamberlin*	J. F. Chamberlin	

*Mrs. John Frederick Chamberlin
Mr. William E. F. Moore
Mr. Clarence Berry

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Cabinets in Choir Room.....	Wharton Green.....	Clara B. Green	
Music racks on pews.....	Choir Guild		
Fountain.....	Choir Guild.....		East
Echo Organ.....	Arthur Gwynne.....	Arthur Gwynne, Jr.	East
American Flag.....	Mrs. W. C. Stiles.....	Captain W. C. Stiles	Northeast
World War II Service Flag.....	Parish		
VII. CHAPEL			
Windows			
1.....	Mrs. C. G. Winans.....	Mr. Carleton G. Winans.....	East
2.....	Mrs. C. G. Winans.....	Mr. Carleton G. Winans.....	East
3.....	Son of C. G. Winans.....		
Burse Veil.....	Alice B. P. Connover.....	Mrs. William Meikleham	
Altar.....	Mrs. C. G. Winans		
Candle Sticks.....	Mrs. C. G. Winans		
Missal.....	Mrs. C. G. Winans		
Missal Stand.....	Mrs. C. G. Winans		
Cross.....	Mrs. C. G. Winans		
Vases.....	Mrs. C. G. Winans		
Communion Service.....	Mrs. C. G. Winans		

MEMORIALS (*cont'd*)

LOCATION

DONOR

IN MEMORY OF

OBJECT

VIII. PARISH HOUSE

Church School Altar.....	Calvary Service Chapter.....	Mrs. Lottie C. Hummel
Hangings.....	Calvary Service Chapter.....	Mrs. Lottie C. Hummel
Missal Stand.....	Calvary Service Chapter.....	Mrs. Lottie C. Hummel
Cross on Altar.....	Originally in Second Church.....	L. M.
Primary Room Altar.....	Mrs. J. F. Butterworth—Originally the Credence Table in present church.	

84

Motion Picture Equipment.....	Church School	The Gooding Memorial
Reception Room.....	The Gooding Family.....	The Gooding Memorial

Rector's Study.....	Wife & Daughters of Alexander Cadoo.....	Alexander Cadoo
Auxiliary Room.....	Frank L. Crawford & Family.....	Lindsay Crawford

Mrs. Merritt's Office.....	Mr. & Mrs. Clinton S. VanCise.....	Clinton S. VanCise, Jr.
Second Floor Hall.....	Mrs. W. L. Malcolm & Daughter.....	Maria A. Hoag
Apartment.....	Mrs. W. F. Sparkman.....	Emma A. Searie
14 Religious Pictures.....	Family & Friends.....	Harriet R. Earle

IX. GROUNDS

Celtic Cross.....	Subscription.....	Dr. Walker Gwynne.....
Flagstone Walk.....	Mr. & Mrs. J. W. Bancker.....	To Parish House

MEMORIALS (cont'd)

OBJECT	DONOR	IN MEMORY OF	LOCATION
Trees			
Dogwood	Garden Club.....	Mrs. Thomas P. Prout	
Pink Dogwood	Church School		
Magnolia	Church School		
Japanese Cherry	Church School		
Rhododendron	Mr. & Mrs. J. W. Bancker	Mr. & Mrs. Alfred R. Kirkus.....	North Side
Rhododendron	Church School		
Lights	Calvary Service Chapter	Over Church Doors	
Two dogwood Trees	Mrs. James W. Bancker.	One on each side of entrance to Parish House	
Linden Trees	Mr. Philetus Holt	Beside Rectory	
Rhododendron group	Cromwell Family	Beside the Cromwell windows	
Rhododendron and Laurel Group	The J. C. Woodhull Family.....	Beside Baptistry	

APPENDIX—ADDENDA

OBJECT	DONOR	IN MEMORY OF	LOCATION
Altar Hangings			
Red.....	Mrs. A. G. Scherer		
Green.....	Mrs. Carl Smedberg		
Purple.....	Mrs. Norman Schultz		
Purple.....	Miss Alice B. P. Conover.....	100th Anniversary Gift	
White.....	Mrs. Herman de Selding Miss Harriet B. Clark Miss Emma Clark		
Acolyte's Prie-Dieu.....	Mrs. C. R. Barton Mrs. W. C. Stiles	100th Anniversary Gift	
Public Address System.....	Mrs. James R. Strong		
Baptismal Bowl for Private Use.....	Children of Mrs. Canda.....	Catherine Abeel Canda	
Funeral Pall.....	Mrs. Julian Hamlin		
Rector's Study Furniture.....	Mrs. George Hummel.....	Elizabeth Church	

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